

227 [106 cont.] *The fish arrows (Fig. 38)*
represent the ordinary type with three wooden points (2). Dalrymple

2. Dillon, pp. 152, 273.
Berlin VI 16167a is absolutely identical with Fig. 38 and therefore is not from the New Hebrides.

is the only author who mentions fish spears, but perhaps he is simply referring to the fish arrows, which he does not mention. According to him, they were used at low tide in order to spear the fish caught in the weirs (3).

3. Dalrymple, pp. 79, 195.

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The boats of Santa Cruz, which apparently are the same throughout the entire group, may be divided into two types, with the exception of the double boats mentioned only in the old Spanish accounts (4): small rowboats, which as a rule hold

• [484]
4. Dalrymple, p. 78.

only two to three men and are used for trips along the coast and probably mostly for fishing, and large sailboats which provide communication between the islands (5). They are basically alike in

5. Dalrymple, pp. 78, 88.
Carteret, p. 359. Dillon,
p. 152. Cobte, pp. 151 f.

Fig. 38. Fish arrow (*tépéla*; Berlin VI 16209, Thilenius Coll.), South Bay. Three points with barbed hooks turned inward. Shaft decorated with longitudinal wavy lines.

[531]

[112 cont.]

502 Ndeni (4). Coote says of those on the Reef Islands that they sail

4. Dalrymple, p. 195. Burney, p. 290.

[481] badly against the wind, but that before the wind they sail very well. The frequent capsizing of the boats, despite the outrigger, does not disconcert the occupants; swimming in the water, they right the vessel again, remove the water in large part by a swinging motion, and scoop out the rest with the water scoops. With the large sea-going boats they go far beyond sight of land, guided only by their knowledge of the points of the compass and the stars. Of special significance for sea journeys is the time of the monsoon, which lasts approximately from February to April. According to Coote, the natives were able to tell the exact location of their island even from a great distance, and the same traveler [868] observed how an older boy on the ship taught a younger one the names of the stars (5). There is lively traffic between the

5. Dillon, p. 219 (monsoon = rakeys).
D'Urville, p. 194. Gaimard, ibid.,
p. 338. Coote, pp. 151 f. Joest in
Baessler, p. 395.

individual parts of the group, as well as with the neighboring Polynesian islands, the heaviest between Ndeni and the Reef Islands and between Vanikoro and Tikopia. Moreover, Ndeni and the Reef Islands have contact with Sikaiana, as does Vanikoro [304] with Ndeni and the Reef Islands. A native of Vanikoro was tattooed on Mami, an island adjacent to Ndeni, and since then he has visited almost all the Reef Islands. Through Tikopia, the Vanikorese were also familiar with the Banks Islands. A native (823) of Vanikoro was able [113] to draw a large number of the islands on a sketch which, of course, was inaccurate (1). Mixed marriages

1. Dalrymple, pp. 146 ff. Burney,
pp. 290 ff. Dillon, pp. 158, 167, 268.

[113 cont.]

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[113]
Gaimard in D'Urville, p. 307.
D'Urville, pp. 113, 136, 176, 193,
197. Coote, p. 157. Joest, Tagebuch,
p. 81. According to D'Urville, pp.
322 and 362, a native of Uea lived on
Tikopia. According to Thilenius,
Ethnograph. Ergebnisse aus Melanesien
[Ethnographic Results from Melanesia], I,
p. 27, and Globus, LXXXI, p. 135,
Ndeni also trades with some of the New
Hebrides; despite Codrington, did this
come about through European influence?

648 Mixed marriages
177 between Vanikoro and Tikopia took place, at least among the
[191] chiefs' families. A number of Vanikorese understood the
Polynesian idioms. At times Vanikoro stood in a dependent re-
lationship with Tikopia, a situation whose aftereffects may have
[276] included the worship on Vanikoro of an atua from Tikopia in
D'Urville's day (2). Chiefly, however, traffic between the in-

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[535]
2. Dillon, p. 167. D'Urville, pp. 155,
217; on Vanikoro Gaimard observed a
dance imported from Tikopia (in D'Urville,
p. 333) and reports, p. 342, that the lan-
guage of Utupua and Ndeni was known. Cf.
also Lesson in Revue d'Anthropologie, V,
pp. 257 ff.

dividual islands is based on commercial interests: Vanikoro ob-
tained tapa and fine mats from Tikopia, whereas Tikopia obtained
mother-of-pearl and finished articles, such as necklaces made
from cowrie-like shells (?) and bows and arrows, from Vanikoro (3).

3. Dillon, p. 171.

For the northern islands as far as Sikaiana, Vanikoro was the
[313] chief export point for wood for boat-building, because of its
forester (4).
1 [atua = supernatural beings or gods -- Analyst.]
4. Dalrymple, p. 153.

/183 cont./

241 fashion. His plantings look untended; one misses order and arrangement as are found elsewhere, /Fig. 25a appears here/ and everything grows "higgledy-piggledy."

244 The yam is left to twist aloft on vertical sticks in the ground /184/ or on a framework of sticks leaning against one another (Fig. 26). Taro seems to be cultivated only in the interior. The fields are not irrigated for it. Some care is taken in laying out the taro fields, and the plants

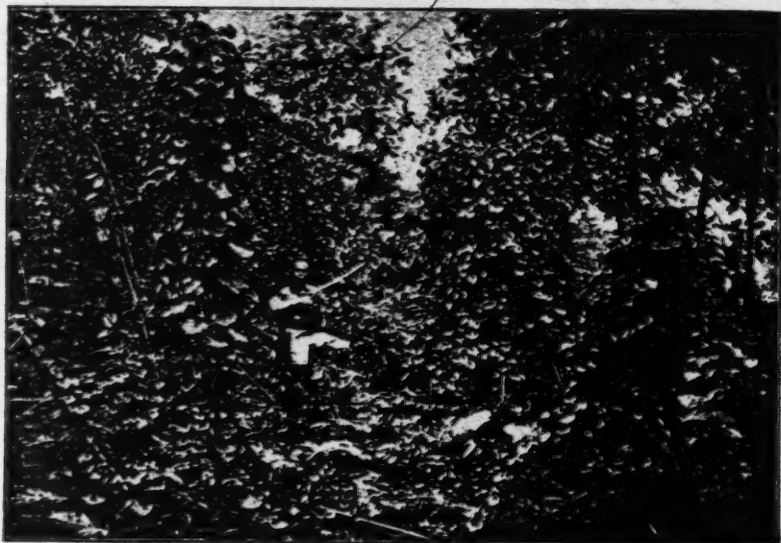


Fig. 26. Yam planting. (Speiser photo.)

are set in rows with the help of bamboo poles (Fig. 27).

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● [484] A kind of biscuit that is used especially as provisions on sea journeys is made from bread fruit which is cooked, broken into small pieces, /Fig. 26 appears here/ and well dried. These biscuits are supposed to keep for a long time. [On the Reef island Matema, when there is a rich harvest of breadfruit the surplus is stored in a pit which is lined and covered with banana leaves and protected from pigs by a stone wall. In times of food scarcity the strong-smelling

/189 cont. /

Navigation and Trade

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The large sailboats (2) are not built on Nitendi itself,

2. [Ethn., I, pp. 106 ff. They are called tepukei (O'Ferrall, section "Sailing Canoe") and can carry about ten men, according to Coombe, p. 197.]

[339] and the natives there possess only a few of them, for they scarcely have occasion to leave their island which offers them almost everything. The few imported articles (chiefly women) are brought to them by the Reef and Duff Islanders, who are the true seafarers of the group. /Fig. 33 appears here./ The Duff Islanders are said to be the best boatbuilders (3). They travel to

3. [The sailboats in Ethn., I, pp. 107 f., Figs. 39 and 40, also belong to Reef Islanders, as has now been discovered (cf. above, p. 10, footnote 2). For other, more recent illustrations of the same boats, see O'Ferrall, op. cit.; Coombe, plate accompanying p. 172; Speiser, Südsee, III. 98.]

Nitendi periodically in order to repair the sailboats sold there (4).

4. [Cf. O'Ferrall, op. cit. Boats are also built on Matema (Coombe, p. 197).]

501 The small boats, on the other hand, are built on Nitendi itself (5).

5. [Rowboats from Nitendi have recently been illustrated in: O'Ferrall, illustration accompanying section "Canoes around the

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1. [Speiser, Südsee, p. 301.]

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Whereas the Reef Islanders think nothing of undertaking long journeys with their sailboats (2), the Nitendi people do

2. [The Matema people, the best seafarers, go as far as Utupua and Vanikoro. If they capsize and there is no hope of landing, they shoot one another with arrows. O'Ferrall, section "Matema."]

[502]

not venture farther than Tinakula in their rowboats, which seldom hold more than five men, and generally content themselves with travel along the coast (3). Not infrequently, how-

3. [Concerning their skill in landing at a village, see Speiser, Südsee, p. 292. On their method of putting out to sea, see O'Ferrall, section "Canoes around the 'Southern Cross.'"]

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ever, a canoe is driven off course. There is a well-known case of a man from the Duff Islands who wanted to go to Vanikoro by way of Nitendi in a very small vessel. He was driven off course by the current and landed in Tucopia. He was hospitably received there. The distance measures 180 sea miles (4).

4. [Oars that apparently differ somewhat from the ordinary form (Ethn., I, p. 110, Fig. 41) and are not readily recognizable are shown in a photograph in the possession of the R.-J.-M. (No. 3932 of the photographic collection, taken by J.W. Beattie in Hobart). The